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UNITED BIBLE SOCIETIES

BULLETIN

FOURTH QUARTER - 1954

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THE MINISTRY OF THE BIBLE SOCIETY TO-DAY

by W. A. Visser 't Hooft

(*Excerpts from address given at U.B.S. Conference at Eastbourne, England, April,* 1954)

The really important difference which the ecumenical movement, in the broad sense of the word, has made in our Christian situation, is that it is an attempt to draw churches and Christian societies generally out of isolation and into conference. The implication of this is that instead of standing with our backs to each other, we are beginning to enter into a real conversation with one another. Formerly the churches did not do that in relation to each other, neither did they do it to any large extent in relation to the many societies and movements that had grown up outside the life of the churches. In that respect the whole story of the 19th century and beginning of the 20th century is rather incomplete, in that so many important things that happened in the realm of Christian activity happened outside the churches' life and without the churches taking much notice of them—the missionary movement, the Bible Societies, the Y.M.C.A., the Student Christian Movement, etc. But although with the growth of the ecumenical movement there have developed these conversations between churches and missionary societies, churches and youth movements, there has not so far been so much contact between churches and Bible Societies, and it seems to me that the time has now come when such conversation ought to start in a serious and big way.

In what kind of situation do we hold that conversation? What are the main features of the situation that condition that relationship?

Secularism

There is the growing estrangement between the Bible and the masses. In spite of all the encouraging things we hear about the work of the Bible Societies and about evangelism, we should be quite wrong if we did not see that there is an on-going process of secularisation in which we do not yet see any turn of the tide. The forces that make for the secularisation at the moment seem to be deep currents that are more powerful than anything the Christian forces are able to do.

Modern mass man is so far removed from the thought world of the Bible that it is almost a miracle if he can still understand the kind of thing the Bible talks about. The truly secularised modern mass man no longer has in his life any conception of eternity, and is much further removed from the thought world of the Bible than a Hindu who believes, or the adherent of any religion in which there is at least some sense of distinction between the temporal and the eternal, the immanent and the transcendent. We have in many countries not only in the West, but also and especially among the younger educated people in Asia and Africa, an increasing phenomenon, that in one way is new in world history, namely a vast mass of people cut off from any sense of religion and therefore in a very real way cut off from the questions and answers which the Bible puts before us.

Biblicalism

But the present situation is also characterised by a radically different feature. There is to-day in the Christian Church a rapidly growing *biblical*

renewal, which is just as real as the phenomenon mentioned above. The scholarly work on the Bible, which at first seemed to pull the whole Bible to pieces and leave us with a lot of detached fragments, went further and deeper and suddenly resulted in our discovering the unity at the centre of the Bible. Then there were the joyful discoveries in the Student Christian Movement whose members, after the dullness of the critical approach, suddenly experienced the joy of the living message of the Bible. That renewal is still going on. The richness of our modern theological literature is something for which we cannot be sufficiently grateful. A treasure like Kittel is a gift to our generation such as few generations have had. In it each word of the Bible becomes the centre of a whole world of biblical concepts and the whole Bible comes to life.

This biblical renewal has been a tremendously positive element in the ecumenical movement. That movement would certainly not exist in any substantial way if it had not grown up during this period of biblical revival. It has been the mysterious force behind the scene. It has also been the essential rallying point in the situation. At a time when confessionalism is going strong, it is this precious discovery that brings people together. Thus in the realm of " Faith and Order " for instance, a point of deadlock seemed to have been reached at the Conference in Lund, until Bishop Nygren called the delegates back to the concepts of the New Testament. Again, in preparing for the Second Assembly of the W.C.C., one of the most difficult subjects—the Christian hope—had been chosen, and the situation looked desperate. It was saved by giving to the biblical theologians of America, Europe and Asia the task of preparing a common report, which is the most substantial document the W.C.C. has produced. The work of getting people together from the different churches and confessions on the basis of the Bible is not confined to the ecumenical movement. It has a remarkable influence in the whole Roman Catholic world.

The Gap

Thus we have at the present time on the one hand an estrangement from the Bible, and on the other hand a biblical renewal. These two elements have not yet met. This is in some ways inevitable. The masses of to-day represent the thinking of intellectuals of a generation ago. Nevertheless it is an alarming thing. We have not yet established channels of communication. The biblical revival has not done what it might do in our parishes. This is the greatest challenge to us all and is the problem that arises for the Bible Societies and the churches together. We are all confronted with an extraordinarily difficult problem of communication : the churches because they are to such a large extent cut off from the outside world ; and the Bible Societies, because the Bible, if it is to be given to the modern pagans, must also be given with an introduction or some sort of help which will enable them to get out of this book what is meant for them. Perhaps we should make this question of communication with modern man the general basis on which we get together.

The Bible Societies have recently raised various questions with which they challenge the churches (see the last chapter of Dr. Chirgwin's book, *The Bible in World Evangelism*). It is true that the churches have taken the Bible for granted. They have tended to consider that if they have dealt with it in the catechism classes or Sunday Schools that is enough. But this is wrong

and the Bible should be a main instrument in the work of the churches. The situation is not hopeless, and in some places the churches have begun to take up the challenge.

We must, however, realise the limits of the approach of the churches. The churches do not have a free and easy access to the people. In some places they are living in a ghetto. Just to say " let the churches distribute " is all right as far as it goes, but it does not mean that the man *outside* is going to get it.

Occupying the no-man's-land

(1) We are thus back at the question addressed to the churches and Bible Societies *together*, and here I should like to venture three lines of approach where churches and Bible Societies together might perhaps help each other in bridging the gap. All possible help should be given to the biblical renewal in the theological realm. Are we sufficiently aware of the tremendous biblical revival and ready to see that it has its full effect ? In Kittel we have a marvellous instrument but this is not available to everyone. Do we not want to help the rank and file of pastors to get help of this kind ?

There is another point at which the Bible Societies have not done what they might. They should spread the idea that a pastor who does not know the New Testament in Greek and read it in Greek is not adequately equipped. (So far no Bible Society has produced a New Testament in Greek that can be slipped into the pocket !)

(2) Have the churches and Bible Societies given sufficient help in bridging the gap between biblical renewal and the situation at the grass-roots level, inside and outside the churches ? The laity will never read a Kittel, and there is an urgent job needing to be done in translating the insights of modern biblical discovery into terms that people can understand. A work of this kind needs to be widely shared by those interested. There is need of a " word book," giving simple explanations of words and in a style something between a concordance and the very full text of Kittel.

(3) We must ask ourselves whether we, churches and Bible Societies, are together facing the new evangelistic situation in which we find ourselves. To what extent does the giving of the Bible by itself, without further help from the Church or Bible Societies, mean that large quantities are not read or not understood ? This is a task that belongs to the churches and Bible Societies working *together*. The Bible Societies have their personnel on the spot and can tell the churches what the real situation is and can in this way help the churches to develop a strategy not merely a Bible distribution but of Bible use, which they can never do by themselves.

My hope would be that we should begin to think in terms of a common strategy as between churches and Bible Societies. What we really need is some body which thinks continually about world strategy in Bible translation and distribution but also about its use, so that all these things fit in with each other and we get a right distribution of tasks, without waste of time and energy through duplication. I am particularly happy that the U.B.S. are willing to continue their close collaboration with the W.C.C., for I see this as the beginning of the working out of a common strategy between churches and Bible Societies.

REACHING THE MASSES

by ERIC M. NORTH

(Last section of address given at U.B.S. Conference at Eastbourne, April, 1954)

IN the first part of his address Dr. North outlined the situation within which the Bible Societies have to operate at the present time : the desperate need of men and women for the redeeming power of Christ ; the command laid upon Christians to proclaim the Good News of that redemption ; the opportunity presented by the struggle of the masses for a new and more abundant life. There were also, he said, factors within that situation which helped to determine the methods and processes required of a Bible Society in a particular situation : the existence or not of a Christian Church ; the fact that the Bible Societies are concerned not only with individuals but also with the masses, making necessary the use of mass methods of communication and an emphasis on the language of the common people.

The Bible Societies must overcome all the barriers of language, poverty, indifference and hostility, in order to carry out their basic task of bringing the Scriptures to *all men.* This work must be carried out in as close a relation with the churches as possible. The Bible Societies must also be concerned with the attitude to the use of the Bible by the churches and the people, and with the responsibility of local churches for effective distribution of the Scriptures in their own communities. Where the Bible Societies have a direct responsibility is in relation to all the peoples who live beyond the present reach of the Church.

Dr. North then turned his attention to the techniques available at present in the realm of :

Mass Communication

Through radio

Here there are two aspects of our work to consider. Our whole problem of support involves having people know of us and our work. There are these measures we should fully explore :

(1) Regular reading of great Bible passages helpful to people in their daily living. These should be put on the air at a regular hour and with the Bible Society regularly named as sponsor. This renders both service (like the verse which heads the personal advertisements in the London *Times*) and also makes the Bible Society name well-known.

(2) Radio and television depictions of interesting aspects of Bible Society work. These should be handled not as institutional advertising but for genuine human interest. They should include using the great historic events as occasions for extra wide and more fully developed programmes.

(3) Radio appeals for financial support may be possible in some locations. They should be kept free of sensationalism and the standard measures for keeping faith with donors should be carefully applied. The use of radio in the major part of our work—the distribution of the Scriptures—requires more study and experiment than any of us have, I think, given to it. But there are a number of experimentors whose zeal and possibly whose wisdom has outrun our slower steps. Most of these are radio preachers who offer Bibles, Testaments or Gospels free or for a modest sum. Radio is also being

used in a parallel to newspaper evangelism with guided study following the contact with the listener. The Bible Societies could well examine and perhaps foster if not sponsor more such enterprises. But beyond these direct approaches, I wonder if there is not some way in which a demand for the Scriptures can be stimulated over the radio even in non-Christian lands. Where can we find some Christian genius who can pioneer for us in this matter ? One caution may be given : our programme must be of high quality and of genuine interest to the radio audience. We will defeat more than our own enterprise if they are dull or unfitting.

Through distribution campaigns

The second form of mass communication is the intensive distribution campaign among large numbers of people. Here the technique is not that of the colporteur, or pastor, or other Christian worker in reaching people one by one with persuasion to purchase the book. Instead a team or teams go from house to house leaving a free copy of the Gospel or conduct mass meetings of Christian testimony and offer free copies of the Testament or Gospel.

The size of the problem is indicated by the fact that such campaigns have taken place recently in Japan, Korea, Formosa, Greece and Latin America, and earlier in China, and that the distribution has run as high as a million or more in Formosa to ten million in Japan. The Scriptures used are generally not produced by the Bible Societies because these agencies usually desire to put in special introductions or emphasised passages. There are many instances of wasteful use of Scriptures, of extravagant claims, and of embarrassment created for the Bible Societies, but these should not prevent us from examining these methods which vary with each organisation, to discover what their actual effects are in the community in which they are used. It was hoped that Dr. Chirgwin could give us some careful appraisal of these techniques, for they certainly involve in the minds of their sponsors the use of the Bible in evangelism. Dr. Chirgwin's schedule, however, did not include Japan, Korea and Formosa. Accordingly I urge that definite measures be taken to examine these techniques and their results : (1) so that the Societies may know how to deal more wisely with their sponsors, and (2) in order that we may learn whether there is here a technique which the Bible Societies themselves in concert with the locally established Christian communions may advisedly use, with proper safeguards, to the advancement of the Christian cause.

Through service to new literates

In respect to the advance of millions into literacy, it is my judgment that the Bible Societies are lamentably failing to meet a great opportunity. Literature—especially Christian literature—is altogether too scarce at the level of those who are coming out of illiteracy and not enough is being done to bring the new readers into active use of the biblical materials.

Dr. Laubach's " ladder of literacy " is this : (1) the charts and primer in which the initial steps of reading are taken, (2) "The Story of Anand," being the experiences of a wise villager, told in simple repetitive form with a gradually increasing vocabulary, (3) " The Story of Jesus," a reading-book following the Gospel narrative but likewise designed steadily to increase reading vocabulary and reading facility. When this step is achieved the new literate should be able to read the usual form of the Gospels in his vernacular beginning with the parables. (Are we seeing that the Parables and Gospels are made available at this point and in not too classical a style ?) The fourth step is the letters of

Paul now being put by Dr. Laubach into a form similar to the story of Jesus. When the new literate has mastered this, he should have no serious difficulty with the New Testament in his vernacular provided it is not in too " literary " or classical a form. The Bible Societies it seems to me have a wonderful duty here. Dr. Laubach writes in English. Competent help is needed, trained in writing for new literates (there is a training school for this in Allahabad and courses are being given in America), to translate and adapt these materials. Some Societies may be able to assist in employing such persons, and in aiding, publishing, or in themselves issuing these materials. Though I am very conservative in respect to the issuance of " selections " by the Bible Societies, I believe where the current Gospel text is too difficult for the new literates, we should issue a series of selected Bible stories adapted in text, and cheerfully illustrated. I would further urge that in every country in which there is an active movement towards literacy, the Bible Society have a staff member whose whole time would be given (1) to knowing just what developments are going on in the literacy field and where people are becoming literate in numbers, (2) to devising and executing the appropriate measures for the Bible Societies in helping new literates up the ladder, and (3) in seeing that every channel of supply of Scriptures to new literate communities is fully energised and getting the Scriptures to the ultimate reader. I believe this to be of very high strategic importance.

Through illustrations

Related to this is the great importance of suitable pictorial material in Scriptures for missionary use. The illustrated Gospels, proposed at the New York Council meeting in 1949, have been a great success and an example of fine co-operation. Altogether there have been published some 7,000,000 copies in 11 languages by 5 Societies. But in many fields the photographic illustration is confusing to the inexperienced villager. Simple line drawings would be more effective but they are hard to secure in the precise quality required. A further need is the wider use of color in illustration and decoration. We must not just count Bibles, Testaments and Gospels, we must always be looking at the ***man*** to whom it comes for the first time. Why should the Bible Societies leave these arts to other bodies and to the Communists, when our whole objective is to attract purchasers and encourage reading ? If John Wesley can follow a ballad singer up the street to capture a new tune for a hymn, surely the Bible Society can lay the arts of decoration and illustration under tribute for our great cause.

Through simple and effective translations

I must not take time to emphasise my next point which has to do with the preparation of simplified versions where the classical are too difficult for the common people. If revisions of literary style are appropriate in America, in England, in Japan—as evidenced by recent publications or work now going on—surely they are even more appropriate in areas where the masses of people are unable to cope with the classic style or are rising out of illiteracy. Though we rightly prefer a single standard version, I see no justification for that policy in situations where the language is bifocal in character. And I should feel much easier in my mind in respect to new translations into languages new or relatively new to the Bible, if the Bible Societies, within the areas of their respective responsibilities, had a dozen *gifted* linguists trained for this purpose, each of whom could annually test on the field and in advance of publication eight to ten prospective translations, not merely with the translators but with prospective *readers*. The tests would relate primarily to idiomatic quality,

freedom from anthropological blunders and suitability of religious terms. The missionary's efforts would then, I am sure, be more certain of achievement. It is a waste of money to produce and distribute Scriptures that cannot be well understood, but worse than that is the creation of needless barriers to the truth of the Gospel.

Through suitable aids to the reader

At this point there is a further comment in order in reference to the forms our Scriptures take. I believe that hundreds of thousands of Christian pastors, teachers, church workers and laymen in hundreds of languages are seriously crippled in their free and effective use of Scripture by the lack of the elementary tools to which we are, most of us here, accustomed. For example, there is no practical hand-concordance that can be included with a Bible in Spanish or Portuguese. I conjecture there is none in the major languages of Africa and the Far East. Why should we leave these important Christian communities in so deplorable a state? It is easily said, "This is the job of the Christian literature societies." But to meet the task is usually for them too formidable and expensive to be undertaken. And what is needed is a concordance which can be bound into a Bible, and no one can put it into these Bibles unless we do. Moreover it is simply not true that it is impossible to produce a concordance that is free from theological bias. The usual method of employing one person painfully to make the selections is likely to produce unsatisfactory results. But other more skilful methods can produce a fully satisfactory concordance, which would make the complex and futile chain reference Bibles needless. Likewise, I venture the conviction that almost every text Bible should contain a limited group of marginal references covering (1) parallel passages, (2) quotations of one biblical book in another, (3) events and to some extent persons mentioned in one book and referred to in another. Many young Christian communities would benefit by well designed section headings based on the phraseology of the text. All these are practical tools for helping men use the Bible and can be provided without any infringement of our principle of freedom from interpretative matter. Why should we not make it as easy for our fellow-Christians as it is for us to find desired passages, to study the great biblical ideas comparatively, to draw freely upon the richness of God's great book?

The need for strategy in plan and action

Through the long years our Societies, national or local in base—though some with world-wide outlook, developed first in relative isolation and—as the world grew smaller—then in competition. In the last twenty years, important measures have been taken to eliminate duplication and competition and to call into increasing partnership the constituences of new Societies and old. We have the UNITED BIBLE SOCIETIES as the organ of our fellowship. We now face the world together. In so doing we must recognise that not merely because of limitations of resources and ability (hindrances it would be wrong easily to accept) but because of the fluid structure of the world we face, we must act under strategic considerations. If country A is moving into a position of key influence on world life, have we a duty of special effort there? If country B is bearing, for us all, the attack of anti-Christian forces, what is our duty there? When there is a country in which the Christian Church is expanding with great rapidity and is in need of more Scriptures and another in which Christianity seems "no painful inch to gain," should there be a change of emphasis in our appropriations—and how much? Are there key areas in

which, though the going is hard and results are slow to come, their importance is such that we should make special study of the techniques and logistics of a strong advance? These seem to me to be some of the questions we should be asking—and asking unitedly and on a world-wide scale.

May I venture on one man's attempt to set forth some tentative recommendations as illustrative of the strategic approach?

Facing totalitarianisms

One of the major threats to Christianity is communism, massive, determined, virulent. For the sake of the Christian Church our resistance must be determined, skilled, strategic. Remember the Moslem conquest of the Christian lands of the Near East and North Africa. What must we do?

First, we must give every support of prayer and wise practical action to Christian groups already behind the Iron Curtain. And here our strategy must be a united one.

Second, we must hunt for every possible service through which sustenance to Christian convictions can be given. I wish we had a gimlet-minded committee with a sharp-brained investigator at its point which could maintain a constant search for opportunities and at the same time be devising and recommending strategy for each case. This again requires a united effort.

Third, where communism is active in lands outside the iron curtain, we should enter in force. There are several areas where there are sizable numbers of Christians with a high proportion of illiteracy and very underprivileged economically who are subject to intense and skilful communist propaganda. Wherever this happens, I believe the Bible Societies should be there in strength, stimulating and supporting literacy work, supplying at low cost skilfully graded and attractive Scriptures and with special attention to the needs of Christian workers. Such measures should be specially taken and not submerged in the routine phases of our operations. In any country where there are several such situations and where any Society needs assistance in meeting these situations, it should ask for help and the rest of us should generously respond.

Fourth, one result of these processes should be our being prepared for a weakening or a break in the communist front at any point. This means stocks of suitable and attractive Scriptures kept in hand in reasonable quantities. It also means live contact with persons who are qualified to serve and assist us immediately in any action to be taken.

I have taken communism as a most timely example. But similar strategy should be in operation where rampant nationalism and intolerant religion combine to sap the strength or boldly attack the evangelical community. And such strategy must not be that of the Bible Societies alone. Just as far as possible there should be integrated action wisely planned and vigorously carried out by all available forces.

An example of strategy for advance

I can only take one illustration of another kind—that of a key country at a key moment in history—Brazil. Here is a land in which evangelical Christianity has for several decades been growing faster than in any other part of the world. Moreover Brazil is now in a ferment of internal expansion and development that I can only compare to the United States in the first half of the nineteenth century. There have been and are intellectual leaders

of brilliance and her people are friendly and open-minded. She does not yet play a large part in international affairs. But I believe that if we reinforce to the full her Christian people and her alert and well-manned Bible Society—pressing every wise measure of Gospel distribution and Bible supply—we shall see rising a great Christian nation to throw her influence into the great human struggles of the future.

One could discuss at length the importance of skilled follow-up of Christian education for the continent of the future-Africa ; of advance in perplexing but crucial India and Indonesia ; the potentiality of the Chinese in South-East Asia ; but I must touch on only one other matter before concluding. I am greatly concerned lest our effectiveness be limited and our possibilities under God blocked by a subtle and even unconscious nationalism.

The danger of subtle nationalism

Let me illustrate what I mean.

When in the course of events a group of Christians in a country is requested, by the foreign Society or Societies that have been at work there, to form an advisory council and eventually a national Society, surely the spirit of national loyalty is properly evoked and felt along with a Christian awakening to responsibility. This is a valid nationalism. And the action of the foreign Society in assisting in this development is a recognition that it represents another nationality. But when this passes over into a spirit of assertiveness of nationality on either side, then I feel our Christian faith is being belied. Ought we not to be not only Christians but fellow-Christians *before* we are Americans, Britishers, Indians, Japanese, Brazilians, and all the rest ? The differences that the structure of our political world makes in our respective responsibilities must be recognised, but under God our cause and our enterprise is one and the human lines that divide us are as nothing before the fellowship in Christ that unites us.

Some of our Societies have long traditions of work—traditions that are expressed in policies, but sometimes there is a tendency to believe that our momentary judgments are tested traditions and policies. Moreover times and conditions change and what have been our national policies may not be fully valid now. After all, traditions and policies only exist in and through persons and the person on the other side of the national boundary may have a mind that works better than ours, even though his Society be much younger.

Again, the existence of experience and traditional policy is important ; civilisation is built on slowly rising foundations. Surely it is wise for those of us whose experience or traditions are relatively short to listen, even to seek for, the opinion of others longer in the field—and to test them of course by thinking them through. And none of us in any Society is wise enough not to need good counsel whoever may have it. Certainly the assumption that because we in our country know how, nobody else in some other country knows or can ever learn, is false.

This nationalism has some very curious results at times. There are some countries where eagerness for so-called independence or fears of the ending of foreign support have led almost to a denial of the missionary aims of our work. Efforts to be financially or nationally independent have caused the raising of prices on Bibles so high that ordinary Christians, even pastors, cannot pay for them. In one country, whole Bibles are priced at one-fifth of a villager's income for a month. There is another country where the price of a Bible is equivalent

to one-sixth full day's wages of an average worker. Such a price policy is economic nationalism with a vengeance—vengeance wreaked on those who should suffer it least ! Surely what should be done is to seek aid from all possible sources, whether foreign or not—they are Christian funds !—and make the widest possible circulation of Scriptures. Why weaken the Church and the Christian community before some political prohibition falls ! Again, if we are engaged in one common enterprise, why not publish Scriptures where it can be done to the greatest advantage to the cause, instead of trying to secure or maintain a monopoly of production. Again, when one Society makes a grant of funds to another, the latter cannot regard these simply as at its sole discretion. These funds do not "belong to" either Society. Under Christian as well as legal principles, the Societies are really trustees acting on behalf of the donors who gave the funds and the judgment of the first trustee, being the one to whom the donor entrusted them, is surely to be a part of the process of their application.

I presume any of us could give further specifications along this line. May I suggest a conception that should lift us all above the cluttered hindrances of nationalism ? Let us stand beside our Lord and *together* look out on the multitudes. When we as Christians *together* look, as He does, at the shepherdless throngs, we will throw off the hampering bonds of national feeling.

Summary

To sum up—the ministry of the Bible Societies to-day is to pursue their great and historic mission in new strength.

—We must challenge the churches to greater support, to greater practical use of the Bible, to enlarged service in its evangelistic distribution.

—We must expand and sharpen the tools of our service—raise colportage to the dignity of a trained profession, make skilled use of radio, devise vast improvements in the attractiveness and linguistic excellence of Scriptures for evangelism, take keen advantage of literacy campaigns and programmes, test and profit by sound techniques of mass distribution.

—We must, to a degree we have never attempted before, develop large strategic and united operations, based on careful and prayerful study.

This is God's great book of mankind's redemption. Under God we are called to put it persuasively into men's hands everywhere. Let us, in the marvellous experience of a united Christian fellowship in this cause, press on in Christ's name and for the multitudes on whom He had compassion.

BIBLE SOCIETY WORK IN ARGENTINA

by Olivier Beguin

BIBLE distribution in Argentina is at present carried out through a joint agency of the American Bible Society and the British and Foreign Bible Society. Nevertheless it seems to me that the day is not far off when this agency could become a national Bible Society. In any case this is the opinion expressed by many of the leaders in Bible Society work in that part of the world.

The Setting

The situation in Argentina has much in common with that in France : it is culturally latin, predominantly Roman Catholic, with a strong current of liberal thought (Rousseau and the Social Contract, for example), agriculture

plays a vital role in the life of the country, and it has a sprawling capital (the population of Buenos Aires is three million, in a total of 18 million for the whole country).

The Roman Catholic Church in Argentina is undoubtedly the state Church. Religious instruction—or moral lessons, if preferred—is compulsory and Catholic. But this has only a remote and indirect influence on governmental decisions. For instance, quite recently the evangelical churches were able, through making a direct approach to the head of the government, to take advantage of the law authorising the use of the radio service by private institutions, a possibility which certain secret influences had deprived them of. Also for the past month or two some of the leaders of the evangelical churches have been invited to take part at various official ceremonies, alongside Catholic priests. Thus the work of the evangelical churches and Bible distribution are carried on in an atmosphere of tolerance which is all too rare in Latin America, and I heard of no local case, even in the most distant provinces, of penalisation or of acts of violence committed against evangelicals, colporteurs or missionaries.

The number of Protestants in Argentina is estimated at about 300,000-500,000. The Pentecostalists (Assembly of God) and the Darbyists are the two main denominations numerically. The Baptists come next, followed by Methodists and Adventists. Presbyterians, Lutherans and Anglicans are only small minorities, consisting mainly of foreigners or of first or second generation immigrants, and their services are usually held in foreign languages.

Evangelisation

All these groups are warm supporters of the work of the Bible Societies. In addition, the largest groups themselves make wide use of the Scriptures in their work of evangelisation. Each of the large denominations has its own colporteurs, one or two travelling vans for the work of evangelisation, small travelling libraries fitted up with loud-speakers and equipped for showing films. Evangelisation campaigns by teams of volunteers are also a usual feature of the life of the parishes. Sometimes they are large campaigns ; more often they are for short periods of two or three days, covering several streets, but followed up at definite times—either once or twice a month. Church members in the parish are also prepared for this work prior to each campaign, which is arranged to coincide with special evangelisation services organised at the chapel or in a public hall. Those families which have shown some interest at the time of the first visit—by buying a Gospel or accepting a tract—are visited again two or three weeks later and invited to take part regularly in the life of the community, and in particular to attend the "Sunday School." The latter is not especially or only for children, but is the Church's method of giving instruction in the Bible. The Bible is read and explained there, and those who attend learn how to read it. Often the formation of a "Sunday School" precedes the formation of a Church.

The Bible Societies support this work of evangelisation by supplying Gospels, New Testaments and Bibles at reduced prices. Some colporteurs receive a discount on Gospels of as much as 100%, if the work is carried out in very sparsely populated areas, requiring a long and costly journey. Usually they are allowed 50% discount and the churches 10%. The rate of the discount is generally higher for Testaments and Gospels, that for Bibles never amounting to more than 75%. Naturally these figures only apply to editions that have a fixed selling price, and in any case below the cost price.

The aim of the Bible Society is thus to encourage the churches themselves to take the responsibility for Scripture distribution in the areas in which they are at work. The Bible Society agencies in any case have their own colporteurs also (three at the moment), who are often sent to those areas in which the churches, for one reason or another, are not at work. The Bible Society colporteur is thus a pioneer, often in very difficult conditions, especially in the mountainous regions. Further, his work is limited solely to the distribution of the Scriptures, while the church colporteurs also circulate a certain amount of religious literature.

For the past year or two a special effort has been undertaken in respect of the churches. Those churches taking quantities of 5,000 Gospels for their work of evangelisation, are allowed a special discount. Many communities have taken advantage of these conditions and used the Gospel as one of their principal tools of work. The progress of the evangelical churches in Argentina seems to justify this method fully.

To-day for the second time the annual figure of Bible distribution in Argentina, continuing its regular upward curve, is more than a million—a figure hitherto reached only in Brazil, Japan and the U.S.A. Naturally the order would be very different in terms of " weight," for nine-tenths of the Scriptures distributed there are Gospels.

The Bible and Evangelisation

The fact that the main denominations belong to the groups which in Europe are readily called " sects " is an essential factor in the large scale Bible distribution in Argentina. It is well-known that these groups have learned to make use—and good use—of the printed Gospel which the historic churches of Europe seem to have forgotten since the great days of colportage, at the time of the Reformation. Thus during the course of an evangelisation campaign lasting for two months, organised by the Assemblies of God (but during which helpers are invited to join with the evangelical church nearest to their home, regardless of denomination), about 25,000 New Testaments and 25,000 Bibles were sold to the large public which followed the campaign (estimates of the numbers attending vary between 50,000 and 100,000 each evening. The meetings took place at the main stadium of Buenos Aires). In this connection it is interesting to note the rumour one heard everywhere in the capital, that the leaders of the Roman Catholic Church had tried by every means to get the government to prohibit the campaign. It is even more interesting to note that the Bishop of San Luis, in the course of a declaration in which he naturally opposed the campaign, concluded by recommending the faithful to devote themselves to the regular study of the Bible and more especially of the New Testament.

In this way all the theological students at the Baptist seminary must, during their vacation, do a period of colportage, and special courses are organised at the seminary at the present time for the benefit of laymen who wish to devote themselves to evangelisation and to colportage in particular. The colporteur-evangelist in Argentina is not an unsuccessful pastor ; he has his clearly defined and respected place, essential to the life of the Church.

Finance

The support given by the local churches to the Bible Society Agency has increased considerably during recent years. The collections have risen from 6,000 Pesos in 1948 to 100,000 Pesos in 1953, and the returns for 1954 seem to

justify the hope of a fresh increase of 50% for this year. The secretary of the Agency, Dr. C. W. Turner, has even expressed the hope that in ten years' time the Argentinian Bible Society, if created, would be capable of meeting its own expenses.

Alongside this goes the fact that the number of "friends" of the Bible Agency—the future members of the national Bible Society when it is formed—have already reached the total of 10,000 in five years. The minimum annual contribution for a member is 10 Pesos.

These figures are remarkable if one takes into consideration the fact that most of the evangelical Christians come from the more simple and financially limited section of the population. The average salary of a skilled worked amounts to 1,200-1,500 Pesos.

Collaboration

One of the main reasons for this growth lies in the role taken by the Consultative Committee in Argentina, formed several years ago. Its chief function has been to awaken among the evangelical Christians a new sense of responsibility for Bible distribution in their own country. While recognising the necessity for financial support from abroad, the churches in Argentina and their members have become conscious of their own duty in this realm and have given evidence of their desire to accept their responsibility to the maximum. Laying aside their denominational differences and rivalries, they have found themselves united in co-operating to support the work of the Bible Society. Not only are they for the most part represented on the consultative Committee, but they meet again on the regional level through the work of some ten auxiliary committees. The latter, formed during the course of the past five years, have undertaken the double task on the one hand of increasing the work of distribution in their own area, and on the other of supporting more effectively, on the spiritual and financial levels, the work of the Bible Societies.

During my visit to Argentina I had the opportunity of visiting two of these committees, composed mainly of laymen, and I admired their energy and interest in the cause of the Bible. There were lively discussions and a keen sense of their mission. The public meetings they organised brought together between 600 and 800 people who were not put off by or exhausted by nearly two hours of talks and messages. The organisation of these meetings, which were prepared locally, was most efficient and was evidence of the strength and team spirit of these local committees.

An example to be followed

Evangelisation and Bible distribution go hand in hand. This is not an abstract truth in Argentina but a living experience. The task of the evangelical churches in this southern point of Latin America does not differ essentially from the task of the evangelical churches in Europe in those areas which are nominally Catholic. It is not in the ordinary sense a "mission field." The population is essentially European, with the exception of a few thousands Indians. Nevertheless there is no doubt that the churches in Argentina show an enthusiasm, a consciousness and a freshness which are, alas, all too often lacking in the older, more institutionalised churches of the continent of Europe. But "comparisons are odious." Nevertheless the visitor cannot help hoping, in face of so much activity, that a little of this sap

might pass into the ecclesiastical branches of the old European tree. Perhaps then, breaking through the thick crust of Protestant conformism, with its heavy traditions and its complex of "cutting down" and of diffidence, it would know how to give fresh life to the evangelical churches in Europe. But the latter would only know how to receive this fresh breath of life if they also learn again how to give the Bible its rightful place in their life and in their work of evangelisation.

THE BIBLE SOCIETY OF BRAZIL

EWALDO G. ALVES

FOR more than a century the British and American Bible Societies, working side by side, supplied the people of this great country with large quantities of the Holy Scriptures. In 1942 these two Societies joined forces and worked under the name of UNITED BIBLE SOCIETIES. Finally, on 10th June, 1948, the Brazil Bible Society was founded and the Rev. Egmont Machado Krischke, an Episcopalian minister, was elected its first Executive Secretary.

The history of the Brazil Bible Society during these six years, under the leadership of Bishop César Dacorso Filho, has been one of enthusiasm and victory. The maximum amount that the co-operating Societies in Brazil were able to raise was fifty thousand cruzeiros. Contributions to the new Bible Society have increased to such an extent that this year, the sixth of its existence, the Society expects to raise a million cruzeiros.

Since the foundation of the Brazil Bible Society, 32,000 people have enrolled in its membership. Eleven evangelical denominations are represented on the Board of Directors and almost all denominations are represented in the Regional Auxiliary Societies. The leaders of the evangelical movement in this country feel that the Brazil Bible Society has been one of the principal, if not the principal, factors working for understanding among the evangelical groups.

The Society has received from the American and British Bible Societies the most generous co-operation within memory in the history of evangelism in Brazil. This generous co-operation has enabled the national Society during the first six years of its existence to circulate an average of approximately 1,500,000 volumes of the Holy Scriptures each year. We know that there is deep gratitude in the hearts of the 2,000,000 Protestants scattered throughout the 5,031,000 square miles of the territory of Brazil.

The headquarters of the Society are in Rio de Janeiro, which has a population at present of 3,000,000 inhabitants. Due to the vast extent of the country, the greatest problem of the Brazil Bible Society is that of communication. On one of our air trips through several cities in ten States, we spent 45 days. We could have spent two years on the same trip if we had taken a slower means of transportation. On the other hand, we have the advantage of the fact that the Portuguese language is spoken by the great majority of the people. The Indian population of Brazil consists of 50,000 inhabitants, of many tribes and languages. Parts of the Scriptures have been translated into some of the languages spoken by these tribes. A missionary has lately translated the Gospel of John into the language spoken by the "Terenas" tribe.

The Brazil Bible Society this year set up two new departments—a Visual Aid Department and a Youth Department. The latter aims to attract the young people in the churches to the work of the Society. Although only six years old, the Brazil Bible Society is already implanted in the heart of Brazilian evangelism. The slogan " To give the Bible to the homeland " is known to millions of Brazillians. It is with great joy that we receive visits from our English and American friends of the British, American and UNITED BIBLE SOCIETIES. The following have given us the pleasure of their visits : Miss Mildred Cable, Rev. W. J. Bradnock, Dr. Eugene Nida, the Rev. Dr. A. M. Chirgwin, Rev. Paul Collyer, Dr. Gilbert Darlington and Monsieur Olivier Béguin. We have demonstrated, through these visitors, our profound gratitude to the British and American Societies. It is not possible to speak about Scripture distribution in Brazil without remembering two names that are very dear to us—Alexander Telford (B.F.B.S.) and H. C. Tucker (A.B.S.)

There are two secretaries on the staff, representing the two Societies collaborating with the Brazil Bible Society in carrying out Bible Society work in this country. Mr. C. H. Morris, of the British and Foreign Bible Society, who started his glorious ministry in the Amazon jungles, has fulfilled approximately 30 years of activity, twenty of which have been spent in Scripture distribution. The American Bible Society is represented by the Rev. L. M. Bratcher, Jr., who began his activities in Brazil at the time of the formation of the Brazil Bible Society.

VENEZUELA CELEBRATES IN OCTOBER

by KENNETH BYSTROM

THE Venezuela which entertained the tenth Inter-American Conference last March is very different from the Venezuela to which pioneer Bible men took the Bible one hundred years ago. The discovery of oil and iron has virtually changed the country from a sleepy tropical garden into a progressive industrial nation. The trail over which early colporteurs trudged to carry their Bibles from the seaport of La Guaira to Caracas is now a four-lane speedway which sweeps up to the capital, tunnelling mountains and leaping deep chasms on graceful concrete arch bridges. The traveller who visits Caracas today sees ultra modern buildings fast replacing those of the traditional colonial type, and modern factories are evidence of the great strides which the country has taken in commerce and industry. Venezuela's chief problem, however, according to the great contemporary thinker, Don Miguel de Unamuno, is neither commercial nor industrial, but like all other Latin American countries—spiritual, and only the Bible with its message of eternal hope has been able to deal adequately with it.

Although there is evidence that Bible work was done in Venezuela as early as 1825, it was not until 1854 that Rev. Ramon Montsalvatge was officially appointed by the American Bible Society as Agent for Spanish South America with instructions to begin work in the northernmost republic—Venezuela. He reported that previous visits had been made to the country by colporteurs of the British and Foreign Bible Society and that on one occasion a certain Spaniard, having purchased two hundred Bibles for $25, sold them to a monk in Caracas for $60 who promptly and publicly burned them all. The " prohibited book " was seen in many homes and even though people did not hesitate to buy it, Montsalvatge refused to sell it in quantities to any one individual lest it meet the same fate as the two hundred Bibles purchased years before by the Caracas monk.

Montsalvatge tells of many interesting visits from the local clergy, some expressing favour and others disfavour concerning his work. The priest of La Guaira assured him he had nothing to fear because he had taken the motto of the apostle Paul, " Prove all things, hold fast that which is good." He told him the Bible Society was doing the Venezuelan people a great favour by making the Scriptures available at so low a cost. One bishop accused him of being a Protestant minister who was " only a merchant in disguise," and a French Jesuit made him an offer of $1,200 if he would give up selling Bibles and leave the country, adding that he could easily secure the money from good Catholics in Caracas who would consider it an honour to contribute to the destruction of the books.

The next two decades saw little progress in the work. Then the doors began to open. Francisco G. Penzotti, who journeyed tens of thousands of miles to distribute the Bible in Latin America together with another outstanding pioneer, Andrew J. Milne, visited Venezuela in 1886 and 1887. They reported that their house-to-house visitation in thirteen major cities including the capital, resulted in the placing of 2,660 volumes of Scripture. Milne strongly recommended that a resident Bible Agent be sent to Venezuela to extend the work throughout the entire country. When Dr. William Patterson was sent by the American Bible Society to carry on the work, he learned that Senor Osuna, the faithful colporteur who had collaborated with Milne and Penzotti, had through persecution lost his teaching position. He also learned that many of the Bibles distributed by these men had been destroyed. Fever took Dr. Patterson's life after only two brief years of service with the Society and again for thirty years the work suffered because of economic and political unrest punctuated by constant revolutions.

The Rev. Joseph Norwood stepped into the vacancy left by Dr. Patterson and served as Agent for both Venezuela and Colombia for twelve years. In 1892 he reported that little could be done by way of Scripture distribution until the unrest resulting from civil war was quieted. Because the greater part of Venezuela's population lived near the coast and had to be reached by water, and because the customs laws of the country made it impossible to ship books from one port to another, Mr. Norwood purchased a small sloop and proposed to sail it under the American flag. Authorities in Caracas granted him special permission to use it as a propaganda vessel. He named the sloop " La Aurora " (the dawn) and his constant prayer was that it would prove a means of spiritual dawn to the thousands along Venezuela's coastline who lived in spiritual darkness. The boat was also used on river trips to the interior of the country and members of Norwood's crew were hired only on the condition that they would help in distributing Scriptures whenever the boat was lying in port.

Mr. Norwood's move to Colombia in 1897 left Mr. Gerard A. Bailly, a missionary of the Christian and Missionary Alliance, in charge of Scripture distribution in Venezuela. His work as well as that of other missionaries was entirely on a voluntary basis. The first Evangelical church building erected in Venezuela still stands as a monument to the sacrificial ministry of this pioneer of the faith, and today work goes forward in this " Church of Zion " under the auspices of the Presbyterian Mission.

In 1908 the American Bible Society appointed Mr. Bailly Acting Agent for both Venezuela and Puerto Rico and there were bright prospects for the future of the work. The venture lasted for only two years, however, when Puerto Rico was again placed under the West Indies Agency. Bubonic plague swept over Venezuela in 1909, making it very difficult for the work of Scripture distribution.

In 1917-18 the work in Venezuela was placed under the Caribbean Agency with Mr. Bailly acting as sub-agent for Venezuela. Except for a few years, Venezuela remained part of the Caribbean Agency until 1940. In 1923 Mr. Bailly reported that in spite of the depressing economic situation, the people wanted the Bible more than ever and that distribution was increasing constantly. The discovery of oil in 1925 improved general living conditions, making it possible for many more to procure their own copy of the Bible. In 1934 the Agent for the Caribbean Agency reported that Venezuela had been its most fruitful field during the year. As time went on, missionaries reaped more and more fruit from the seed that was sown by the early Bible colporteurs, and to-day modern church buildings and active congregations witness to their effective ministry.

In 1940 the American Bible Society and the British and Foreign Bible Society consolidated their efforts by forming a Joint Sub-Agency under the administration of the American Bible Society. In 1946 the Venezuela-Columbia area was formed into an Agency. The Agency was supervised by Dr. Raymond Gregory, Secretary of the Central America Agency and Rev. Andres Key served as sub-agent for Venezuela from 1940 until his tragic death in 1950. Upon the retirement of Dr. Gregory in 1951, Kenneth Bystrom was appointed in charge of the distribution programme for Venezuela.

Outstanding among the host of missionaries and nationals who have co-operated in the Bible work over the past years are the Rev. C. A. Phillips of the Presbyterian Mission and Senor Paul Leon of the Evangelical Free Church. These men have given sacrificially of their time and effort in the advancement of Scripture distribution and a proper evaluation of the work would be incomplete without mentioning them.

And now, one hundred years after the beginning of the Agency's work, Scriptures in approximately thirty different languages are pouring out of the Bible depot in Caracas at the average rate of seven hundred volumes per day. The national church is assuming more and more responsibility in both Scripture distribution and the financial support of the work. The door-to-door colportage method, although the most costly, is still considered to be the most effective means of Scripture distribution as it alone provides that necessary personal contact with individuals.

A Venezuela Bible Centennial is being celebrated in October. Materials which include a suggested Bible Day programme have been sent to nearly two hundred evangelical churches throughout the country ; prayer and thanksgiving will be offered to God for the gift of His Word to the people of Venezuela.

THE BIBLE SOCIETY IN TURKEY

by Paul H. Nilson

PRESENT-DAY Turkey, because of its geographical location and its history, presents problems and opportunities to the Bible Society which have greater significance than the size of the country alone can justify. The migrations and invasions over this area, which forms a link between Europe, Asia and Africa, as well as the many civilizations that have flourished and died here, have each left language and cultural groups which, for Bible Society work, raise the problems of versions and translations. The country's Islamic tradition raises the problems of Bible distribution in a land dominated by a hostile religion. Its present status as a pioneer in the application of western concepts of democracy and secularism to the government of an Islamic nation makes problems of religious work in Turkey significant for similar work in all the Islamic countries which are following Turkey's example.

The work of the Bible Society in Turkey at the present time is very small compared to the work in many other parts of the world, or even compared to what it used to be at the close of the nineteenth century. However, much of the significance of this work can only be grasped if the work of the past is known. Therefore let us briefly review the early history of Bible Society work in Turkey.

Bible Societies have been represented in Turkey since 1821, when the British and Foreign Bible Society sent an agent to Istanbul (then known as Constantinople). The American Bible Society followed soon after by providing funds for Bible distribution work through the American missionaries. This Society sent out their first agent in 1836 and from that time on the two Societies worked side by side for over a hundred years, until they finally decided to join forces and operate joint agencies in all of the Near East in 1937. Other Bible Societies have worked in Turkey at various times, but these two have had the biggest continuous work.

At the time of the start of the work, Turkey was the heart of the Ottoman Empire. It was ruled by a Sultan, an absolute despot who ruled the Empire through his military might and also had control over the spiritual life of his Muslim subjects through his position of Caliph of Islam. In addition to his Muslim subjects the Empire contained a large minority of Christians and Jews. Although the Empire was governed by the Koranic Law, the minorities were given freedom to practise their own religion as second-class citizens. They were governed as separate, subject nations through the religious head of each community. Thus the Patriarch, Bishop or Rabbi was also recognised as the civil ruler of his community, responsible directly to the Sultan for the government of his people. Under this arrangement religious activities within these communities received little attention from the authorities. However, any attempt to propagate a minority religion among the Muslims was not officially permitted and the penalty for a Muslim who renounced Islam was death.

These circumstances, combined with the fact that the minority population contained the majority of the reading public, made the Bible Society work primarily a service to non-Muslims. Each of the Christian communities, Orthodox, Gregorian, Ancient Syriac, etc., had its traditionally accepted version of the Bible, but these were in the ancient form of their languages which were unintelligible to the common people. The Bible Society, in co-operation with the missionaries, began producing easily understood versions in inexpensive editions for each of the main language groups. Turkish Bibles were also available in the Arabic script of that day and also in the Greek and Armenian script for the benefit of those who normally spoke Turkish but could only read the non-Turkish script. As these versions became available the demand for Scriptures grew rapidly but it remained primarily a demand from non-Muslims.

As the nineteenth century advanced so did the work of the Bible Society but the power of the Sultan was on the wane. The Ottoman Empire became known as the " Sick man of Europe " as it began to disintegrate. At the end of the nineteenth century and the beginning of the twentieth, Turkey entered a period of revolutionary change from which it emerged in a completely different form. This change is still going on, but it has slowed from its revolutionary tempo so that we can now see more clearly the direction it is taking. In the place of the far-flung empire which included many races and cultures it has shrunk to a small, homogeneous nation of Muslims with a

sprinkling of less than one per cent. of followers of other religions. In the place of a despotic Sultan who claimed to derive his power from God it is ruled by a secular government elected by the people. It is true that in the early days of the revolution and even to recent times the government was dictatorial with only a semblance of democracy. But it was a benevolent dictatorship for the greater good of the nation. The hold of the ignorant Muslim religious leaders over the minds of the more ignorant peasants has been broken. The official policy of the government towards religion of any kind has become one of indifference as long as religion does not threaten to interfere with the government.

In this new Turkey the Bible Society has been forced to begin almost at the beginning again. The great work that has been built up during the nineteenth century collapsed when the non-Muslim population which the Society had been serving was dispersed during the upheavals which accompanied the collapse of the empire. In the place of a Christian community that was eager to buy Scriptures and able to read them, the Society was faced with a largely illiterate population which was strongly prejudiced against the Bible.

As a result of these conditions the work of Bible distribution in the interior of Turkey almost came to a complete standstill. The population was illiterate and hostile to the Bible and the colporteurs that had worked there had been scattered with the Christian community. The main work was in and around Istanbul where the only concentration of Christians in Turkey remained.

The factor which has affected Bible distribution the most since the formation of the Turkish Republic is probably the introduction in 1928 of the Roman alphabet presently in use and the literacy campaign that accompanied it. Since the new alphabet is more or less phonetic (each symbol represents a single significant sound) teaching an adult to read becomes the work of a few hours' explanation rather than the weeks and months it took to impart a workable knowledge of the old Arabic script. This simpler alphabet caused the size of the reading public to grow by leaps and bounds. However, there was a very limited supply of reading material for these people to read. The Bible Society, realising its opportunity, began publishing Bible portions in the new script but the whole Bible which had been in use for fifty years was badly in need of revision so it was many years before it could be made available. The New Testament in the new script came out in 1933 and the complete Bible was finally published in 1941. Both of these editions were printed in Turkey even though the costs were higher and the quality poorer than could have been obtained elsewhere. It was thought that with the rising nationalism in the country they would be more acceptable if they did not come from abroad.

In 1946 the government decided that the principles of democracy had been well enough grasped by the people to permit the formation of an opposition party. In 1950 this party defeated the government party at the polls and took over the reins of government. Although still dedicated to the principle of a secular government this party has gradually been relaxing the restrictions on religious expression which have held the ignorant forces of Islam in check and prevented them from interfering with the revolution. This has resulted in an increase of public expression of religion on the part of the common people. There have even been some radical advocates of a return to the old Koranic law but now that the public is better informed and aware of the benefits of democracy these people have not gained much of a following.

This increase in Islamic religious expression may have resulted in making some people more opposed to the Bible than they might have been but it also raises problems which may make others more open to the Bible. Without being conscious of the fact, the Turks are accepting a way of life and a freedom of thought which is dependent on the Christian concept of the importance of the individual, and the right of the individual to think things out for himself. As the old ideas of Islam begin to be reasserted this freedom of thought comes up against Islam's demand for unquestioning blind acceptance of doctrine and law. As a result of this conflict some try to reinterpret the Koran and to find western principles in it. Others reject Islam except as a social order. Some become unthinking materialists, but there are also those who turn to western philosophies for an answer to their spiritual problems. This leads them to read the Bible to see what it has to say.

In the schools and universities the teachers are beginning to realise that for a real understanding of western art and literature a knowledge of the Bible and Christian tradition are essential. This results in a demand for Bibles from university students, both in Turkish and in various European languages.

In recent years the Bible Society has been sending colporteurs on longer and longer trips to the interior during the summer months. They have occasionally been ill-treated by individuals but the government officials have almost invariably treated them fairly. On occasion they have been asked to leave a town because their presence was creating a disturbance of the peace, but never because they were forbidden to sell.

On these trips to the interior the colporteurs find that most of the ordinary villagers cannot afford to pay for a full Bible but will pay the price of a newspaper to get a Bible portion. This is because there is hardly any other literature available at this price.

They are also finding that there are still small groups of Christians scattered through the towns of the interior which have been cut off from others of the same faith for many years and are glad to meet the colporteur and listen to his words of encouragement.

Although colportage accounts for a great deal of Bible Society distribution, perhaps a third to a half, there is also a considerable number of books sold through the one Bible shop operated by the Society on the main street of Istanbul. Mail orders in response to occasional newspaper advertisements account for some more sales and sales through commercial book stores in the towns of the interior seem to be increasing steadily. In the last five years an average of over fifteen thousand copies per year have been distributed. Of these perhaps thirteen thousand copies a year are in the Turkish language. One may safely hazard the guess that at least three-quarters of these went into the hands of Muslim Turks, a great majority of them in the form of single portions.

Although a great deal of this distribution is still confined to Istanbul, there is a growing stream of Bibles and Testaments going to the interior parts of Turkey. In the hope of spreading the work even more in this direction, the Bible Society is hoping to open a store in the capital city of Ankara which can also serve as a depot and centre of future operations around that city. As yet no satisfactory location has been found but we can trust God to open the way in His good time.

Let us pray that as God's Word is placed in the hands of these Muslim people, His Spirit will be working in their hearts to show them the answers to their spiritual problems.

BIBLE DAY IN THE NETHERLANDS

by A. H. O'Neil

JUNE 16th, 1954, was a memorable day in the history of Bible Societies generally and of the Netherlands Bible Society in particular. Over 6,000 people, including Her Gracious Majesty Queen Juliana, attended the Bible Day in The Hague when the 140th Anniversary of the founding of the Netherlands Bible Society was observed, and along with it, special references were made to the Third Jubilee of the British and Foreign Bible Society and to the close co-operation which had existed between the two Societies through the years.

Queen Juliana and Her Government very graciously honoured the Rev. W. J. Platt, General Secretary of the British and Foreign Bible Society, by conferring on him the rank of Officer of the Order of Orange-Nassau, as a tribute to the British and Foreign Bible Society for the great contribution it had made in supplying God's Word to so many peoples of the earth in their mother tongue, and as a recognition of the faithful service and consecrated leadership which Mr. Platt has given for such a long period.

The theme of Bible Day was " One World—One Bible." The programme contained the picture of H.R.H. Prince Bernhard signing the Good Will Book prepared by the American Bible Society. During 1954 thousands of people in over sixty nations " are signing their names for the pages of a great book of testimony to their love for the Bible, their faith in its teachings and their desire to share it with others." They are endeavouring to read the Bible daily and to pray regularly for the work of Bible Societies throughout the world.

In welcoming the delegates and members of the Bible Societies, the President, Mr. J. C. H. Heldring, said in part : " May a reviving, uplifting force radiate from this meeting, which is so universal in its scope. May higher thoughts master you and capture your soul, but let us keep in mind that the highest is not obtained in a meeting of people, but that it always should be a personal decision made by each individual."

Delegates were very warmly welcomed by the Burgomaster of The Hague, Mr. Shokking. " It is a pleasure to me, as Burgomaster of The Hague, a city of many international meetings, to welcome you. I express the sincere hope and desire that from this meeting a new fervour may radiate to bring more countries in touch with the Gospel and to fill the gaps between the peoples of the human race. Then the words 'All people become brothers ' (Note : these words are quoted from ' The Passion of St. Matthew ' by Bach, performed yearly in the same hall) that have sounded so many times in Houtrusthallen, can be truly expressed in their deepest meaning."

Twenty-four official delegates were present from fifteen countries. Many of these had been in England for the Third Jubilee celebrations of the British and Foreign Bible Society, and at the kind invitation of the Netherlands Bible Society had visited Holland for this inspiring gathering. In addition there were many visitors from outside Holland, including a coach load of clergymen and parishioners from Germany.

During the morning, a service of worship was conducted by the Rev. W. van Limburgh, President of the commission responsible for the Bible Day, during which he said in part : "As President of the commission preparing this

Bible Day I not only welcome you all, but I also express the wish that something of the festivities of this day may resound in your hearts. We have come to-day from all cities, towns and villages of our country and also from foreign countries to celebrate. We are celebrating because we are glad and grateful to see how God has blessed the work of the British and Foreign Bible Society, the work that started modestly 150 years ago and that now has world-wide importance. And that same feeling of gratitude fills us when we watch the astounding work that our Dutch Bible Society, younger by ten years, has been allowed to do."

The performance of the play " One World—One Bible " occupied the whole afternoon. Those taking part included the Salvation Army Band, the Dutch Reformed Choir, Men's Choir, Boy Scouts, Parents and Pupils of the Da Costa School, speakers from all over the world, and Baron van Tuyll van Serooskerken, General Secretary of the Netherlands Bible Society, who acted as interpreter since each visitor was allowed to speak in his own language.

Part 1 : The Rainbow

Main theme : Many colours—one rainbow
Many races, peoples, churches—one God, one human race, one Bible

During this part the Holy Scriptures were read in many tongues.

Part 2 : The World Festival

Main theme : 150 years : British and Foreign Bible Society and world-wide Bible Society work

Speakers : Rev. W. J. Platt, General Secretary of the British and Foreign Bible Society
Baron van Tuyll van Serooskerken, General Secretary of the Netherlands Bible Society.

Part 3 : Jubilee in Holland

Main theme : He who gives what he has is worthy of life.

Part 4 : The Book that is ever-new in Europe

Speakers from Europe :

England : The Bible in National Life—Rev. W. P. Hosford, Church of England, Rotterdam, Holland

Belgium : The Rediscovery of the Book of Martyrs—Mr. J. Jongen, colporteur of the Belgian Bible Society

France : The Bible, the Word of Truth—Mr. J. Blumenthal, Secretary of the Alliance Biblique Française

Germany : The Bible, Foundation of Revival—Rev. Dr. R. Steiner, Chairman of the Bergische Bibelgesellschaft.

Part 5 : Speakers from Asia

Indonesia : Asia at the cross-roads—Rev. B. Probowinoto of the Church of Middle Java

Pakistan : The Open Bible in Pakistan—Rev. Canon Chandu Ray, Secretary of the Bible Society of Pakistan

Japan : The Best Seller of Japan—Rev. T. Miyakoda, General Secretary of the Japan Bible Society

Indonesia : The Young Church reads the Old Book—Mr. G. P. Khouw, Secretary of the Indonesian Bible Society.

Part 6 : New Ways

Speakers :

Canada : Pioneers and Frontiersmen—Rev. Dr. A. H. O'Meil, General Secretary of the B.F.B.S. in Canada

U.S.A. The Bible in our own language—Our best export article, Bible portions for new readers—Mr. Esko Loewen, Director of the Holland programme of the Mennonite Central Committee, who represented the American Bible Society.

At the conclusion of Part 6, the Rt. Rev. Bishop C. K. Jacob, D.D., President of the Bible Society in India, Pakistan and Ceylon, and Vice-President of the UNITED BIBLE SOCIETIES, appealed for mutual co-operation among all Bible Societies so that a greater advance might be made and the Divine Word be made available to many millions in the whole world, the One World, as soon as possible.

Part 7 was entitled **I am the Light of the World**

There was enacted the laying of the power or light cable of Bible provision to many foreign countries. The light shone when they were attached to the cable. So we were reminded that Jesus Christ is the Light of the World and if we are in Him, attached to Him, then His Power and His Light will shine through us to lighten many dark places—" To give light to them that sit in darkness and in the shadow of death : and to guide our feet into the way of peace."

* * *

As we most sincerely congratulate the Netherlands Bible Society on the success of its Bible Day, we must thank God for the magnificent contribution which the Netherlands Bible Society has made during the 140 years of its existence. We rejoice to know that it is making an even greater witness in these days, and we are extremely grateful that it was our privilege to experience something of the inspiration and enthusiasm felt on every side on ' The Bible Day " in Holland.

WEST AFRICA—A FIRST IMPRESSION

by BERNARD N. TATTERSALL

The following impressions were written by Mr. Tattersall shortly after his recent visit to West Africa, when he joined the Rev. J. T. Watson who was already in the country. The object of their visit was to study the question of Scripture distribution and the need for a B.F.B.S. residence and warehouse in Nigeria.

"IF you can imagine Julius Caesar in a bowler hat and braces, reaching for a telephone to ask for a taxi, you have some measure of the changes that West Africa is experiencing." 1

Thus does one writer graphically illustrate a fact that most forcibly strikes a newcomer to the West Coast. Everywhere he is conscious that Africa is changing almost before his very eyes. Science and technology, and particularly since the war the advent of new ideas of nationhood, have

1 *"Revolution" by* ALLEN BIRTWHISTLE

increased the rate of change so that problems which in the past could have been considered over a period of time now take on a new aspect of urgency. The West Coast is not the coast of 25 years ago, still less of over a century ago when Mission work in the Gold Coast sprang from a group of young men reading the Bible, and Christianity was taken from Sierra Leone by a few freed slaves who sailed as it seemed by chance to Lagos where they had been sold and shipped abroad years before.

Nevertheless, a visitor may well ask how deeply the changes really affect the mass of the population who are still illiterate.

Ibadan, forty minutes flight by air from Lagos, is reputedly the largest 'African' town in Africa—a startling enough claim. It is a town of mud huts and rusty tin roofs with occasional thatch. Apart from a number of main roads through it, the streets are narrow and unmade, with open drains running down either side. Of sanitation there is no sign ; there are no pavements. The streets are a hubbub of jostling traders and people just walking and talking. All is life, excitement, movement and colour.

In an extensive clearing in the nearby forest and farmland, however, a transformation is taking place, for here is being built the new University. In contrast to the vast and sprawling town of well over a quarter of a million people the University buildings are being planned as a unit to house 1,000 students and when completed, with spacious lawns, will present an orderly scheme covering five square miles. The architecture is in contemporary style, making skilful use of colour and the texture of materials—concrete and local granite. Thus to a largely illiterate town comes a university whose scholarship is to be on a par with that of the University of London.

But how many of the children now playing in the streets of Ibadan can ever hope to take advantage of the training in the University ? As if in answer to the question we saw displayed across those same streets large banners calling parents to register their children for free education. Not unnaturally the pressing need at the moment is for teachers. Where a class has no teacher it is taught by an older scholar. This drive for mass education is developing at all levels more rapidly than teachers can be trained and schools built.

Despite the progress being made, and nothing will daunt these people now, the old Africa of the ' Dark Continent ' is not far below the surface. Tribal customs and rites maintained through centuries by oral tradition still exert themselves in this day of the ' Laubach method ' and the school primer. We were told, for example, of a lorry driver who a few weeks previously had pulled up for petrol at a wayside filling station not far off the main road to Ibadan. Some time later seven men were arrested on a charge of murder. They had seized and decapitated the unfortunate driver as he got down from his truck. A local chief had died and the head of a man was needed as a sacrifice. In the old days slaves would have served the purpose . . . It is from this background of superstition and fear that West Africa is thrusting forward into the twentieth century, the century of free education and self-government.

It would appear from the preceding paragraphs that the Gold Coast and Nigeria are convinced that education is the key to success in the world to-day. Up to the present this has mainly been in the hands of the Christian Church, whose very preoccupation with education has been and still is a source of danger in deflecting the Church's energies from its first objective : the evangelisation

of the people. In the Gold Coast some 50 Methodist ministers are responsible for managing upwards of 600 primary schools. Already to a great number of Africans being a Christian means little more than to be educated and more modern and progressive than one's neighbour. Chains of Mission bookshops in these countries have built up a virtual monopoly in the provision of prescribed school text books (including the Bible) and stationery. As these countries gain independence—and it must not be forgotten that many men now in politics have first gained experience of responsibility in Church office—governments and the large commercial concerns may well try to obtain for themselves some of the profits of the sale of school books. It is questionable if the bookshop economy is on a stable enough footing to withstand severe competition from outside.

How does this affect the British and Foreign Bible Society? It has been its policy hitherto to rely for Scripture distribution almost entirely on the Christian bookshops, resisting strongly any attempt on the part of other traders to enter the field. Because of their concentration on text books and stationery, and on the need for making profits if they are to remain in business at all, the bookshops have rated Scriptures very low in order of priority. There seems little likelihood of any material increase in the circulation of the Scriptures if it is left solely to the bookshops.

For this reason, among others, the B.F.B.S. is re-establishing its West Africa Agency with headquarters in Lagos, Nigeria. A Secretary will be based there and a small warehouse is to be built so that Scriptures will be available on the spot for immediate despatch. The presence of the Secretary will itself stimulate interest in the distribution of the Scriptures and in the Bible Society, while having the books as it were 'in bond' at Lagos will enable the churches and missions to order direct if they so wish, and the bookshops to draw supplies at shorter intervals, thus ensuring a quicker turnover of their funds and a release of locked up capital.

If ever a stabilising influence were needed in West Africa it is now. Although many thousands of Bibles are sold annually, New Testaments and Gospels are almost unknown. Yet West Africans are reading as never before. It is said that the main Accra newspapers reach half-a-million people daily. The B.F.B.S. must see that it does its part in making the Scriptures, and particularly Gospels, attractive and cheap enough to capture the masses of new readers. Nothing will stop them reading now. The future may well depend on what they read.

An African drove us in a high-powered Chevrolet along the straight but undulating road from Accra to Kumasi. At one point we saw a cyclist ahead and in the distance a lorry full of people was coming towards him at great speed. With wisdom doubtless born of previous experience, the cyclist flung himself off his machine into the grass at the side of the road as the lorry hurtled past him. When it reached us we could see a motto painted over the driver's cabin: "Slow and Steady."

These words may have typified the past in West Africa. They no longer hold good to-day. Events as well as lorries are moving fast. The B.F.B.S. is taking a bold eleventh-hour step in building a residence and warehouse in a country so rapidly approaching independence, but it is entirely justified if the Society is to be faithful to its Charter: the wider distribution of the Scriptures.

BOOK REVIEW

THE BIBLE—Edited by John Stirling, drawings by Horace Knowles (1)

FOR many people the Bible is a closed book—mostly because they never open it : but also in many cases because they lack its key. "Understandest thou what thou readest ? " " How can I, except some man should guide me ? " This is at once the problem and the opportunity of all clergy and ministers, and of teachers in day or Sunday schools. And perplexity about the Bible is the state of mind of many more church-going people than is commonly admitted. Two dangers beset the course of the interpreter, like Scylla and Charybdis. Either he may so offer the Bible as " a bookful of stores " that his hearers miss the connections and never see the Book as a unity. Or he may so elaborate the historical sequence of events covered by the Bible, so detail its varied stage-settings, that the hearers do not receive the message, though they learn much about the messengers and the scenery. They are clear as to what Amos said and when and where, but what has it all got to do with them ?

This Jubilee edition of the Authorized Version is a real help in meeting this situation. The complete text is included in paragraph form with cross-headings. By an ingenious lay-out, certain " specialised documents " (genealogies, building specifications and the like) are printed in smaller type, three columns to the page, whilst the main text is in larger type in two columns.

But the outstanding feature of the edition is its illustrations. Here are no mere pleasant additions to catch the eye. They are an integral part of the presentation, not only giving factual information and illumination on the spot but bringing out the unity of the Bible. An original use is made of symbols to represent some of the recurring characters. For example, any passage about Israel is preceded by a drawing of Jacob's well. Judah is represented by the Gate of Jerusalem. This is most helpful in the books of *Kings*, where the narrative alternates from one to the other. Passages about the Law are introduced by a scroll, and the reader is reminded by the recurrence of this mark throughout both Testaments that he is following one major theme. The picture of the High Priest in *Leviticus* is encountered again in *Hebrews*, and again the unity of thought is indicated. I specially appreciated the charts and maps, and also the milestones wherever journeys or distances are mentioned. In an age of mechanical transport, it is useful to be reminded of the immense physical exertions of Bible travellers. No pilgrimages by luxury coach in those days. Here then is a Bible with built in " visual aids." It can be specially commended to all who teach scripture, but all sorts and conditions of readers will find help towards a better understanding of the Bible's structure and essential message. My one regret is that some of John Stirling's invaluable explanatory paragraphs in " The Bible for To-day " could not have been incorporated. But perhaps this is being greedy ! You can't have everything in a volume of this size. And look at the price !

E. C. D. STANFORD

(1) 1,020 pp., published by B.F.B.S., 7/6 (15/- leather binding).

North Africa

"THE difficulty in our work," writes a Bible Society Secretary at work in North Africa, "lies in the fact that it touches not only a French population—which is a mixture of eastern Mediterranean people—but also Moslems and Jews. It is complementary to the missionary work undertaken in this country mainly by missions of other countries.

"While being engaged in colportage, our Society has from the beginning given its support to missionaries who have arranged for the first translations of the Scriptures into the languages of North Africa. To-day we are able to give to readers copies of the complete New Testament in Kabyle and in Moroccan, as well as some books of the Old Testament. We also have the Gospels in Algerian and a good part of Paul's Epistles.

"Our annual sales amount to 60,000 copies. For the past 25 years we have had the use of a van for colportage and by this means have been able to visit the whole of North Africa. Our colporteurs have travelled throughout this vast country which stretches over an area of 4,000 kilometres, from the Cyreniaque frontier at Agadir to the Sahara oases of Tozeur, Ouagla, Béni Abbès, Tafilatet, etc.

"To those who might ask what we think of the future of this work of Scripture distribution, we would reply with emphasis that it is all the more needed in view of the enormous progress that has already been made in the struggle against illiteracy."

Austria

A German translation has been made in Austria of Dr. A. M. Chirgwin's document on voluntary colportage, "A Million Wanted," of which 30,000 copies have been printed. These were circulated to all pastors and evangelical churches of the country on the occasion of Bible Sunday in Austria—September 26th.

The General Secretary of the U.B.S. attended the celebrations of the Third Jubilee in Vienna and spoke at the Annual Meeting of the Austrian Committee, stressing the importance of a greater and more active participation on the part of local churches and of individual Christians in the work of the Bible Societies and in the distribution of the Scriptures.

A special session of the Austrian Bible Committee was also held at which the Secretary of the Committee and Agent in Vienna of the B.F.B.S., Herr Karl Uhl, gave a general survey of the progress made by the Austrian Bible Committee during the first seven years of its existence. Financial support has trebled during this period, and Bible Sunday is widely observed.

Herr Uhl also revealed that statistics indicate a greater participation by the churches in the circulation of the Scriptures than before the war. Fifteen to twenty per cent. of the annual circulation is channelled through the churches. Before the war the figure was only 7-8%.

Czechoslovakia

The first issue of a new monthly news bulletin produced by the Protestant/Evangelical churches in Czechoslovakia appeared in June, entitled PROTESTANT CHURCHES IN CZECHOSLOVAKIA. The following report appears in the first number:

One of the most noteworthy works of Czech Protestants of the present time is the new and complete Concordance of the Czech Bible, called the Kralice Bible, from its place of origin, translated from the original languages by the Unitas Fratrum in 1579-1593, and still the official liturgical text for the majority of Czech Protestants. It differs from previous Czech concordances in that every

expression and every biblical citation will have noted by it the Hebrew or Greek original. The Concordance was edited by Dr. Milos Bic and Dr. J. B. Soucek, professors at the Comenius Faculty. The Czech material of 300,000 sheets has already been collated and both editors, Dr. Soucek for the New Testament and Dr. Bic for the Old Testament, can proceed to their own work of editing. Since the revision is substantially completed and the material sorted, the editors are turning again to the texts, Czech, Greek and Hebrew, and are ascertaining by detailed analysis the reasons for varying translations.

The Concordance is set up in such a way that a mark is made beside the Czech word, where there is noted all the places in the Bible where the word appears, and under this key word there follows an enumeration first of the Hebrew originals denoted by numerals, then the Greek denoted by letters. Since it is important for theological work with biblical texts to have a clear knowledge of which Hebrew concepts are translated by which Greek concepts, the Old Testament Greek concepts are marked with small letters and the New Testament ones with capital letters. Thus one can see at first glance from the heading in which Testament each concept is found, or if it is common to both it is marked by both a small and a capital letter.

In this way even the ordinary Bible reader who is not familiar with biblical language will be able to work confidently with the Concordance, for all he needs to do is to note by the text which he wants to interpret the mark for the Hebrew or Greek original of the pertinent Kralice Bible expression and compare it with other places it is mentioned in the Bible.

To help in tracing the probable original for the Septuagint where the Greek text reads differently from the Hebrew, the new Concordance contributes much new material, part of which is not even included in the excellent Kittel critical edition of the Hebrew text. This means in the first place a precise translation of the Greek expression and the possibility of considering whether it can be taken as a translation, although free, of the Hebrew original, or not. In the latter case it is then necessary to seek a solution by ascertaining the probable text, in particular the text which is close to the Hebrew caligraphically.

The Concordance is to be published in the course of the next six years in two volumes of 960 pages per volume. A special volume is to appear with the Hebrew-Greek-Czech and Greek-Hebrew-Czech index, which, used in conjunction with the Concordance, will serve instead of a Hebrew and Greek concordance.

Egypt

Among the numerous gatherings inspired by the occasion of the Third Jubilee of the British and Foreign Bible Society, was a Staff Conference of the Bible Lands South Agency. The conference was held in Cairo and was attended by thirty staff members and their wives. Many of the participants—agency secretaries, accountants, colporteurs, depot superintendents from the ten centres of Bible Society work represented in the Agency—are at work in remote and isolated places and had never had the opportunity of meeting their colleagues from other centres. The chief purpose of the conference, therefore, was the study of common problems, the strengthening of a sense of unity, the exchange of experience and the deepening of the spiritual life of those who took part.

Each day began with Bible study followed by discussion of practical questions met in Bible Society work. The latter included accountancy, with an introduction to new methods and an emphasis on the duties of faithful stewardship of books and

property as well as of money. The question of relations with missions and churches, colportage. Evening sessions were devoted to short talks by delegates on the work in their area—Palestine refugee, problems; work in Cyprus earthquake areas; Port Said harbour work, etc.

England

The *British and Foreign Bible Society* report that up to the middle of September nearly 50,000 copies of the special Jubilee (illustrated) Bible had been distributed. A second impression has been ordered.

*

The total output of bound Scriptures produced by the B.F.B.S. for the first eight months of 1954 was nearly 2,000,000 copies, of which 866,000 were complete Bibles.

*

In connection with its third jubilee celebrations the British and Foreign Bible Society is publishing a new edition of the Greek New Testament. On the occasion of its second jubilee in 1904 the Society published an edition of the Greek New Testament edited by Dr. Eberhard Nestlé for the Württemberg Bible Society, the text being that of the 4th Stuttgart edition of 1902. This has been widely used for 50 years and is a work of great scholarship. But the discoveries of the past 80/90 years and the advance in textual criticism has now led the Society to issue this newest edition. It has been prepared by Dr. Erwin Nestlé, son of Dr. Eberhard Nestlé, in collaboration with Professor G. D. Kilpatrick of Queen's College, Oxford. Unlike the 1904 edition it contains a full and comprehensive critical apparatus which will make it probably the best and most up-to-date pocket edition for students yet published in England. The New Testament will appear before the end of 1954.

*

A short pamphlet on "Women's Work" within a Bible Society has just been produced by the B.F.B.S. It sets out briefly the way in which Women's Work is organised in England and Wales, both locally and nationally, and the kind of programme arranged by the Women's Sub-Committee of the B.F.B.S.

*

The Third Jubilee year of the B.F.B.S. has brought to the Rev. W. J. Platt, as General Secretary of the Society, two honours. Reference is made by Dr. A. H. O'Neil on page to the fact that during his visit to the Netherlands in June, Queen Juliana bestowed on him the decoration of Officer of the Order of Orange and Nassan, in this jubilee year of the Society and in virtue of his chairmanship of the United Bible Societies Standing Committee, and in light of the fact that the B.F.B.S. has for many years worked for the Dutch in the Netherlands Indies.

A second distinction was the honorary degree of Doctor of Divinity, conferred on the Rev. W. J. Platt by Knox College, University of Toronto, on September 22nd. In the citation reference was made to Mr. Platt's missionary service in Africa, and to his being chairman of the U.B.S. Standing Committee.

Germany

The following information is taken from statements which have appeared in the German religious press regarding the situation of the work on the revision of the Luther Bible.

Ever since 1928 work has been in progress on the revision of the Luther text of the Bible in German. A commission was appointed at that time by the German Evangelical Churches, at the suggestion of the Bible Societies. The guiding principles of its work were laid down at the beginning of the commission's work. In 1938 the commission submitted a trial version of the revised

New Testament to church leaders for their critcisms, and these were assimilated and included in a private edition of which only a very small number were printed.

In January, 1952, the Council of the German Evangelical Churches, after consultation with the Bible Societies, took up the work again and appointed a commission of six members, under the chairmanship of Professor D. Strathmann, of Erlangen, to complete the revision work already begun. During the course of the commission's work, however, divergencies of opinion arose. The majority of the members favoured working within the guiding principles laid down in 1928, thus retaining the sound-form of the Luther language, while removing obvious inaccuracies, archaic words and expressions no longer understandable. Two members of the commission however urged a complete re-working of the text and modernisation of the language. The Council of the German Evangelical Churches came to the conclusion that their aim in appointing the commission would not be achieved through the existing commission, and declared the latter's work ended.

In December, 1953, a new and slightly enlarged commission was set up, under the chairmanship of Bishop D. Dr. Dibelius. This new commission hopes to have completed its work on a final draft of the New Testament text by the end of 1954, and the result will then be submitted to the churches.

▪

" Wege der Bibel " (the paths of the Bible) is the title of one of the booklets in the series " Gottestaten," issued by the Junge Gemeinde publishing house in Stuttgart. It is edited by Werner Braselmann. Beginning with a description of how the Bible came into being, the booklet traces its history, from the first translation into old German (Gothic) the first printed edition of Gutenberg, the Luther translation, Mary Jones and the formation of the Bible Societies, through the story of the many translations, up to the present-day activities of the Bible Societies.

Guatemala

Under the auspices of the Bible Society and the Bible Institute of Central America, a 5-day campaign took place earlier this year for the sale of Scripture portions. Fifty students of the Bible Institute took part, under the leadership of Rodolfo Rice, an experienced colporteur of the Bible Society.

This is the second time that such a campaign has been undertaken. On the first occasion the number of portions sold was 22,300 ; this year the total reached 28,212. The students dispersed in various directions during the day time, and came together each evening to share their experiences. Prizes were awarded to the three men and women students who achieved the highest sales.

India

In a recent issue of ADULT LITERACY NEWS BULLETIN, produced by the National Christian Council of India the Rev. George Prasad writes :

" For an illiterate man the Bible is a closed book, chained and locked because of his illiteracy. For him it is not enough that the word of God is translated and printed in the language that he speaks, for he cannot read it. It is a tragic fact that in the twentieth century about three out of five of the human race cannot read or write."

Describing a journey he had made by railway, Mr. Prasad continues : "At one station I said to one of the coolies, ' Why don't you learn to write your name ? ' He said, 'Sahib, nobody cares to teach us reading and writing. Everybody wants to take work from us. I know only one thing. I work throughout the month, get my money and put my thumb impression against my name.' At the

end of my discussion I found out that he was a village Christian.

"At the present rate ten million adults throughout the world are being taught to read each year. The question becomes more and more urgent, 'What shall they read?' To-day the Bible is the most widely circulated book in the world. To the illiterate this Bible is a chained or closed book."

Liberia

The American Bible Society recently sent their first agent to work in Liberia, West Africa. Mr. and Mrs. Loren Nussbaum have gone to Liberia "to aid in the translation, publication, distribution and use of the Scriptures in the languages of Liberia."

Norway

The following points are taken from the 138th annual report of the Norwegian Bible Society:

During 1953 plastic plates were used for the first time by the Society in Bible printing. The method proved entirely successful and it is believed will in the long-run prove the most economical.

Arrangements have been made with the British and Foreign Bible Society for the Norwegian Bible Society to be responsible in future for the production and distribution of the Scriptures in Malagasy, the editorial responsibility still remaining with the B.F.B.S. The edition of the Malagasy New Testament and Psalms was set up in Norway in 1954 and 52,000 copies printed.

A similar arrangement has been made with the B.F.B.S. for the printing of Scriptures in the Mbum language to be done in Norway. The Norwegian missionaries Nils Otterøy and Sverre Fløttum have completed the translation of the four Gospels into Mbum and these will in due course be printed in Norway.

Scotland

The *National Bible Society of Scotland* reports that just under 7,000 essays were submitted by young people in response to their Bible Weeks competition. The entrants came from 67 schools and 160 prizes were awarded.

U.S.A.

The *American Bible Society* has set itself the task of endeavouring, during the next five years, to raise the level of Scripture distribution in the United States sufficiently to insure that all Americans without Bibles shall be supplied with the printed Word of God. This would mean the distribution of at least 50,000,000 volumes, as against a little more than 36,500,000 in the past five years. Special efforts will be made to reach the following sections of the population: American Indians, Alaskans, service men and women, Spanish-Americans, residents of new housing developments, the blind, veterans, migrants and Negroes.

*

The Washington-Idaho Council of Churches has launched a five-year programme to encourage greater use and understanding of the Bible. A lecturer formerly at the Pacific School of Religion has joined the staff of the Council and will work with pastors and lay leaders in planning inter-church and community wide activities.

*

His Imperial Majesty Haile Selassie, Emperor of Ethiopia, together with members of his party, visited the Bible House in New York City during their visit to America. The Emperor signed the World Good Will Book. In his own tongue, Amharic, he wrote "The Bible is not only a great book of historical reference but it is also a guide for daily life, and for this reason I respect it and I love it."

The party was shown a special exhibit of Scriptures in Amharic, the official language of the country, and in Ethiopic, the language used in the State Church of Ethiopia. Dr. North presented the Emperor with copies

of the Scriptures in English, and Dr. Darlington offered him a gift of 50,000 booklets containing the sermon on the Mount in the language of his country.

*

The Gospel of St. Luke, in a special Christmas cover, has been published by the American Bible Society, in an edition of nearly a million and a half. These Gospels are furnished without charge to chaplains who request them. Selections that give the Christmas story from St. Luke have been published in Spanish and are available in the same attractive cover.

The Society has also prepared sheets containing twenty Christmas seals in three different designs, the Bible being the central feature of each seal.

■

Three new Quechua versions have been printed this year by the A.B.S. for use in Peru, South America. These Quechua dialects vary so greatly that it is necessary to have Scripture translations in each one. In Ayacucho, a tentative edition of the Gospel of John in diglot form with the Hispano-Americana Spanish version has been published. This is the first complete Bible book in the language.

Speakers of Huanuco Quechua now have 1,000 copies of the Gospel of Luke. The translation is a revision of an earlier version. An edition of 2,500 copies of the Gospel of Luke in Junin Quechua has been printed in Lima. This is the first Bible publication in this dialect.

■

Work will be begun on the printing of the New Testament in colloquial Japanese in Braille, following an authorization by the A.B.S. Board of Managers.

*

Secretary Ralph Mortensen flew from San Francisco, California on 30th August to Tokyo, to begin his work from Japan as a Roving Secretary of the Bible Society to the Chinese diaspora. Mrs. Mortensen will follow by sea, sometime in October. For the first year of their new assignment the Mortensens will occupy the Bible Society residence in Tokyo, during the absence of Mr. and Mrs. J. C. F. Robertson, who are on a year's furlough. Secretary Mortensen will visit the countries of the Far East and South Eastern Asia at the invitation of the resident secretaries, to assist in the Bible Society's ministry to overseas Chinese. Sometime next year the Mortensens will take up permanent residence in Taipeh, Formosa.

■

The Bible House in Astor Place, New York, which the American Bible Society entered in 1853, was sold some time ago and is now being demolished in order to give place to the erection of a modern apartment house.

Until 1922 the American Bible Society did its printing on these premises and turned out from there some 77 million copies of the Scriptures in many languages. The building also contained a collection of 5,000 fine and rare Bibles that were lent to the New York Public Library from 1896-1936, and are now in the Society's offices in Park Avenue. Religious paintings from the walls have been given to the Church of St. Mark's-in-the Bouwerie. In recent years the premises have been let out to tenants.

*

The report of the American Division of the W.C.C.E.S.S.A. mentions the fact that since the revised Standard Version of the New Testament appeared in 1946, the International Council and the American Division have maintained a department of the English Bible, which was established to interpret the decisions of the scholars and to undertake an educational campaign on behalf of the new version. A new committee has now been set up on The Use and Understanding of the Bible, which

will provide a nation-wide field programme and help to insure that the Bible has an increasingly large part in Christian education and that this new version is both understood and used.

In a message to the Assembly, the Rev. F. Visser urged continuing contact between Bible Societies and those concerned for religious education in each country, in order that the former may know what " tools," in the form of Scriptures, are needed by those directly engaged in the task of Christian education.

*

The English edition of " The Bible in World Evangelism " by Dr. A. M. Chirgwin, has gone so well that it has been necessary to print a second edition.

Arrangements are also being made for the translation and production of the book in other languages, as follows :

French edition : to be translated by Madame Decorvet of Geneva and published by Delachaux et Niestlé. Selling price Swiss Frs.5. The edition will be ready by the end of 1954 or early 1955.

German edition : to be translated by Vice-President Zimmermann of the Altenburg Bible Society. Details of production not yet available.

Japanese edition : to be translated by Dr. T. Matzumoto and published by the Japan Bible Society.

Spanish and Portuguese editions : to be translated by Professor G. Baez-Camargo of Mexico.

Translations are also contemplated into, Dutch, Greek and Gujarati (a language spoken in North India).

■

" Customs and Cultures " is the title of a new book by Dr. Eugene Nida, Translation Secretary of the A.B.S. It carries the sub-title "Anthropology for Christian Missions " and is a popular treatment of that important subject. It is being published by Harper Bros. and is expected from the press in October.

■

During the summer months, when so many weddings occur, the Bible Society featured a small white Bible, which many brides carry, in one of the windows of the Bible House. The display, which showed the figures of a bride and groom with the Bible tied with white ribbon, from which hung sprays of lilies-of-the valley, attracted considerable attention. It was discovered after some time had elapsed, however, that the illuminated Bible text over the window read : "All we like sheep have gone astray." The text was promptly changed !

*

Secretary Claypool of the Chicago office of the A.B.S. reports that a million copies of the leaflet " Where to look in the Bible " have been circulated during the past two years. The present edition of the leaflet is a recast in a more attractive presentation of a similar leaflet produced two years ago, of which about two million copies were circulated from the end of the war up to 1952. This leaflet is the most popular publication of its kind published by the A.B.S. Translations exist in French, Portuguese, Spanish and Italian.

■

Just over 100,000 copies of a booklet " The Pastor and Ways of Using the Bible," published six years ago, have now been distributed and sold in the U.S.A. This means that copies have been placed in the hands of over half the Protestant pastors of the country. The booklet contains useful suggestions about the use of the Bible in the home, in public worship, in church schools, in the parish and community beyond the local church. It has been an important factor in the growing interest that is shown in the Bible reading campaigns organised each autumn by the A.B.S.

■

United Bible Societies

The UNITED BIBLE SOCIETIES was the only agency not an organic part of the World Council of Churches which was permitted to use exhibit space at the Assembly held in Evanston, Illinois, from 15th to 31st August, 1954.

Technical arrangements were made by Mr. Ragatz, and by Dr Claypool of the A.B.S. Chicago office. The Bible Society displays were part of a larger W.C.C. exhibition.

In the photographic exhibit a panel was devoted to large-size facsimile pages from Scriptures in many languages, including a Bible for the blind, as well as attractive photographs from all continents.

Two large exhibits were on display. An illuminated world map showing the location of the different language editions of the Bible was near the information and registration desk. The other, showing a large revolving Bible above panels showing different editions, specimen pages in different languages and illuminated pictures, was near the book table.

Posters from many of the national Bible Societies were prominently displayed at the entrance to the McGaw auditorium, where the plenary sessions were held.

The new A.B.S. film, " The Bible—How it came to us "—was shown to the public on four evenings. This was the only event to take place in the University facilities, which was not a part of the official programme.

The UNITED BIBLE SOCIETIES was represented at the Assembly of the World Council of Christian Education and Sunday School Association (W.C.C.E.S.S.A.) which met at Frankfurt, Germany, in July, by the Rev. F. Visser of the Netherlands Bible Society. Forty-five countries were represented at these meetings, which were chaired by Dr. Luther Weigle, Chairman of the W.C.C.E. S.S.A. and of the Committee on the Revised Standard Version of the Bible.

The Standing Committee met for two days at Evanston, Ill., U.S.A., under the chairmanship of the Rev. W. J. Platt. A good deal of the time was devoted to consideration of a document prepared by the Rev. Dr. E. M. North on the basic elements which ought to be considered for the formulation of strategy in Bible Society operations. Agreement was reached as to these elements and it is hoped that the experience gained from making studies in limited areas will enable those Societies which have large responsibilities outside their own borders to agree to join others in a study of world strategy, with a view to achieving still better stewardship of the resources available for Bible Society work in the world.

Attention was also paid to the terms of reference under which the successor to Dr. A. M. Chirgwin would work. A study of the place and use of the Bible in the Church and the question of the alleged irrelevancy of the Bible to modern life, are to be the two main aspects of his assignment. His responsibilities will, however, cover more than a behind-the-desk study; practical suggestions are to be sought and proposals to the churches for experimentation or application. The " results " at which this work aims, so the resolution states, are not certain pamphlets and booklets, however wise or stimulating and necessary, but " vital growth and improvement in the life of the churches and other interested groups and their related agencies."

The Standing Committee also considered favourably an invitation of the Brazilian Bible Society for the U.B.S. Council to meet in 1957 in Brazil. The Standing Committee recognised the importance of such a gathering for the whole of Bible work in Latin America.

Yet it was felt that a final decision on the matter must be delayed for some months, until a clear indication is received from the Council members as to their readiness to attend such a meeting.'

Miscellaneous

The September number of WORLD COMMUNIQUE, the journal of the World's Alliance of Y.M.C.A.'s, is entirely devoted to the Bible, including the work of the Bible Societies. A prominent place is given to the U.B.S. Conference at Eastbourne in April, and to messages from the General Secretaries of the B.F.B.S.

AUDIO VISUAL AID NOTES

Let's Start Tapping

THERE is in the United States of America a fable of our present industrial age. According to this modern little story there was a great factory employing hundreds of people. One day the power failed and all the machines stopped. The workers stood idle while frantic repairmen tried to locate the trouble. The fires in the boilers burned brightly, steam pressure was good, but the machinery did not turn.

The owner surveyed the quiet factory which usually was humming with activity. Raw materials were piling up at his door—rush orders would be delayed—he must pay the workers even though they had produced nothing. He made a bold decision.

He telegraphed the factory which had made the power plant, and asked them to send a man who would be able to tell him how to get his machines running again.

The expert arrived, and, without going into the factory, asked questions of the repairmen who had tried to find the trouble. He thought over their answers, and from his tool kit selected a small hammer. Only then did he ask to see the machine.

Without hesitation he climbed up and around to the back. There he tapped a pipe with the hammer, listening intently.

" Replace that section of pipe," he told the owner, "And it will work like new."

And when the pipe was replaced with new, and the power turned on, the machines started, and the factory resumed production.

In due time the owner received a bill from the man. It was for " services rendered, $1,000." This seemed unreasonable to him so he wrote a letter, admitting that the expert had succeeded, but complaining that $1,000 was too much for tapping on a pipe for ten seconds. He asked for a detailed statement. By return mail he received the following :

For tapping on one pipe	$1.00
For knowing WHERE to tap	999.00
Total due ...	$1,000.00

From this fable I would draw a moral relating to Audio Visual materials in Bible Society work. The actual cost of a project may be fractional when compared with the intangibles which are of equal, or frequently greater, importance. For example, almost 20 years ago someone took a picture of a small boy, lying on the floor in front of a fireplace, reading a Bible. The American Bible Society used that picture in

many ways over a period of years. It was reproduced millions of times. The actual film used cost only a few cents. It was the $1.00 item. Even the camera was relatively inexpensive. The element of greatest value—that which was worth $999.00—was the past experience of the photographer ; NOT technical experience on how to operate the camera, but past experience in trying to find ways of telling the Bible Society story. Years of thinking, reading and speaking were brought to fruition by the execution of an idea.

Believing thus, I have great and high hopes for the events of the next few years. All over the world there are Bible Society men—and women—who have devoted years to the problem of reaching people with various aspects of the work. They already have the most valuable requirement for good visual materials : ideas. As present plans of the U.B.S. Sub-Committee on Visual Aids are brought into action, we can expect more ideas to become realities, in the forms of films, pictures, posters, exhibits, etc. The expensive part is already done and paid for. There remains only the " tapping."

It will cost more than the $1,00 of the fable, but (*a*) the designation of " experts " by member Societies, (*b*) the sharing of ideas and plans in a central pool, and (*c*) in due season periodic meetings — these should prove to be of significance and lasting value, and out of them should come an increasing quantity of useful and effective audio visual materials for the UNITED BIBLE SOCIETIES.

HENRY H. RAGATZ

* * *

Use of visual aids in Christian education

At the Assembly of the World Council of Christian Education and Sunday School Association held in Frankfurt last July (see page —), the reports presented from a number of countries referred to the increasing use of Audio-Visual Aid materials in Sunday School work. In Burma, where short-term training institutes are held for Sunday School teachers, exhibitions of Sunday School Lesson-helps have been provided—flannelgraphs, sand-tables, flat-pictures and projected pictures. In Madagascar, the use of such materials is not so far very widespread and the report tells of Sunday School teachers having been " stirred by what they have seen and heard of these things, especially when they have been accompanied by demonstrations." From Mexico comes the report of an audio-visual "workshop" held for the first time in the history of the Protestant Church in Mexico. This was sponsored by the Evangelical Council of Mexico with 101 persons from twelve denominations taking part. As a result, an " Evangelical Fellowship on Audio-Visual Work " has been set up in order to promote the use and production of audio-visual materials in Mexico. Even in a country like Denmark, which has viewed with caution the use of such modern aids, the report states that where they are used in the right way they have been helpful both for the children and the teachers.

In the current issue of *Communication*, the bulletin of the Radio, Visual Education, Mass Communication Committee of the National Council of the Churches of Christ in the U.S.A., the following statement is made by Henry W. Mack, Head of the Bible Department of Silliman University in the Philippines :

" The door is wide open for this audio-visual approach in evangelism. The audience is vast and eager. The problems of supply and servicing can be licked. Why then do we wait ?

" Sometimes we are hindered by older missionaries who are afraid of new techniques. Or the national church lacks technical skills and the necessary funds. Or our seminaries train for dignified pulpits where a first hand soul-winning process seems

"naive" or even in "poor taste." Our home boards urge us on, but they are still ill equipped to purchase and ship efficiently. And we in the field often lack that "divine imagination" which might lead us to improvise, see new opportunities and to so nationalise the content of our programmes that they become "at home" in their environment.

"But the way is open—wide open, and we have crossed the threshhold. A moving picture, a teaching film strip, a clinching slide—and the seed is sown. Gospel portions, Bibles, good religious pictures left behind after the showing, water the seed and start its growth. Return trips break down barriers of prejudice and ignorance and shape new attitudes. Even the most materially minded, accepting gladly the help brought them through films and film strips on health, sanitation and agriculture, are open to Christian conviction."

WORLD CIRCULATION BY NATIONAL BIBLE SOCIETIES—1953

Owing to pressure of time and to publication before full details had been received, the circulation figures printed in BULLETIN No. 19 were inaccurate. In the case of certain countries in which the American Bible Society and the British and Foreign Bible Society operate joint agencies, the figures given were those of only one of the partners. Apologies are due to our readers and it is hoped that the following table gives the complete picture of Scripture circulation by Bible Societies during 1953.

Country	*Bibles*	*Testaments*	*Portions*	*Total*	1952 *Total*
AFRICA (unspecified)	23,300	1,401	879	25,580	
North	4,421	7,271	50,975	62,667	(56,982)
Union of South Africa ...	132,472	60,939	56,589	250,000	(283,781)
East :	33,921	22,189	2,432	58,542	
Eritrea	319	1,221	1,565	3,105	(859)
Ethiopia	2,554	1,334	14,858	18,746	(14,911)
Somaliland	17	46	21	84	(43)
West and Equatorial					(91,496)
Belgian Congo	19,719	24,580	3,862	48,161	(54,981)
French West Africa ...	2,928	24,045	2,136	29,109	(13,356)
Gold Coast	46,102	1,626	13,504	61,232	(47,840)
Nigeria	60,753	9,745	3,524	74,022	(65,473)
Sierra Leone	2,534	75	4,339	6,948	(6,133)
Liberia	1,675	142	7,107	8,924	
Rhodesias, Madagascar and Portuguese East Africa ...	41,255	41,194	11,460	93,909	(130,133)
Sudan	687	11,280	33,830	45,797	
ARABIA	122	224	3,066	3,412	(2,698)
ARGENTINA	40,600	53,609	988,182	1,082,391	(1,015,837)
AUSTRALIA	43,551	174,787	97,050	315,388	(190,665)
AUSTRIA	10,101	4,829	25,822	40,752	(50,650)
BELGIUM	6,282	2,573	14,927	23,782	(35,215)
BOLIVIA	8,026	14,511	47,485	70,022	(140,700)
BRAZIL	99,440	46,138	1,227,642	1,373,220	(1,633,722)
BURMA	7,366	6,021	23,041	36,428	(47,580)
CANADA	77,507	77,645	226,468	381,620	(324,814)
CANAL ZONE	958	657	14,328	15,943	(8,821)
CHILE	16,908	30,032	129,360	176,300	(185,823)
COLOMBIA	9,439	9,701	112,380	131,520	(171,986)
COSTA RICA	3,032	3,721	54,107	60,860	(35,965)
CUBA	12,972	21,006	338,547	372,525	(264,525)
CYPRUS	725	1,137	6,299	8,161	(4,492)

Country	Bibles	Testaments	Portions	Total	1952 Total
DENMARK	22,066	48,127	6,787	76,980	(78,969)
DOMINICAN REPUBLIC ...	4,323	4,805	44,479	53,607	(15,951)
ECUADOR...	3,470	4,081	43,474	51,025	(63,355)
EGYPT	7,394	9,242	58,678	75,314	(68,748)
EL SALVADOR	3,661	4,290	67,059	75,010	(95,749)
ENGLAND & WALES	373,158	488,976	252,535	1,114,669	(374,018)
ETHIOPIA	2,554	1,334	14,858	18,746	(14,961)
FINLAND	62,751	34,360	5,510	102,621	(36,961)
FRANCE	31,139	37,937	134,573	203,649	(179,262)
GERMANY	420,129	242,176	307,221*	969,526	(773,107)
GREECE	4,439	75,524	24,699	104,662	(218,463,
GUATEMALA	9,709	11,641	115,821	137,171	(113,004)
HAITI	5,060	8,478	7,533	21,071	(69,025)
HASHEMITE KINGDOM ...	3,540	4,739	9,880	18,159	(13,244)
HONDURAS (British)	2,524	4,006	34,727	41,257	(45,545)
HONGKONG	18,407	14,926	156,400	189,733	(169,918)
ICELAND	37	42	537	616**	(2,000)
INDIA PAKISTAN & CEYLON	46,419	46,654	697,148	790,221	(604,171)
INDO-CHINA	2,434	405	111,807	114,646	(105,964,
INDONESIA	4,633	65,949	130,043	200,625	(75,299)
IRAQ	634	885	7,640	9,159	(11,674)
IRELAND	5,823	9,130	24,166	39,119	(77,610)
ISRAEL	10,582	301	5,171	16,054	(26,608)
ITALY	6,587	5,668	108,099	120,354	(121,513)
JAPAN	39,420	325,047	1,177,580	1,542,047	(1,833,471)
KOREA	20,512	235,754	519,398	775,664	(949,748)
MALAYA	12,780	7,203	146,195	166,178	(1,000)
MEXICO	32,311	25,470	208,486	266,267	(480,761)
NETHERLANDS	120,473	34,795	44,634	199,902	(204,266)
NEW ZEALAND	20,532	11,499	16,202	48,233	(43,402)
NICARAGUA	1,428	2,431	23,006	26,865	(23,156)
NORWAY	30,589	75,215	4,624	110,428	(134,212)
PACIFIC ISLANDS :					
A.B.S.		1,700	300	2,000	(1,022)
B.F.B.S.					(3,336)
PANAMA	2,925	1,565	36,017	40,507	(16,016)
PARAGUAY	5,234	5,197	87,634	98,065	(63,970)
PERSIA	390	520	24,708	25,618	(21,977)

* Including Youth and Family Bibles, School Bibles etc.
** Circulated by N.B.S.S. General figures not received from Iceland.

Country	Bibles	Testaments	Portions	Total	1952 Total
PERU	15,240	9,881	106,859	131,980	(85,856)
PHILIPPINES	24,282	16,626	106,197	147,105	(84,017)
POLAND	10,337	7,131	26,894	44,362	(135,054)
PORTUGAL	5,085	11,697	111,549	128,331	(237,989)
PUERTO RICO	13,594	16,626	201,979	232,199	(141,050)
SCOTLAND	43,187	45,948	31,593	120,728	(68,931)
SPAIN	3,062	1,945	13,426	18,433	(30,549)
SWEDEN	3,092	22,630	9,082	34,804	(67,840)
SWITZERLAND	2,080	216	223	2,519	(16,000)
SYRIA-LEBANON	3,923	2,909	32,119	38,951	
THAILAND	908	2,470	282,524	285,902	(261,908)
TURKEY	951	1,126	14,747	16,824	(18,786)
U.S.A.	509,872	817,096	8,422,483	9,749,451	(7,915,281)
URUGUAY	5,235	5,197	87,651	98,083	(76,799)
VENEZUELA	12,121	13,168	194,893	220,182	(255,586)
VIRGIN ISLANDS	667	24	800	1,491	(15,174)
WEST INDIES	31,846	10,619	113,981	156,446	(137,112)
YUGOSLAVIA	4,019	1,027	2,000	7,046	(21,065)
BIBLE LANDS SOUTH AGENCY (Headquarters)	1,183	2,628	10,951	14,762	
Miscellaneous	103	482	141	726	(7,273)
Circulation by N.B.S.S. (details not given)					(301,381)
Grand Totals	2,738,540	3,493,197	17,943,506	24,175,243	(21,907,378)
1952 Figures	2,601,196	2,904,824	16,401,358	21,907,378	
1951 Figures	2,643,495	3,231,348	17,392,207	23,267,050	

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